

THE BAPTIST.

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Occurrence and Comment.

It has come to light that Cardinal Satolli recently came to this country on a foraging expedition and carried back to Rome 2,000,000 francs, gathered as "Peter's Pence," to replenish the resources of the Holy See, which are now at a low ebb.

New York Protestant preachers have long been aping Catholics in the observance of Easter and other superstitions, and the thing has grown so popular that some of our Baptists have been led astray. Let us hope, however, if they must follow the original apostles in their new fad of retiring into "retreats," that they will make sure of the keeping well on the side of decency by taking their wines with them.

No man is ever to be blamed or censured for speaking out his candid convictions and sentiments plainly and strongly when the occasion requires it. Only let him do so in that manner which will illustrate the divine principle of "speaking the truth in love." "Love suffereth long and is kind, love vaunteth not itself, is not puffed up." The bad spirit manifested in a very proper utterance often defeats the object of the utterance.

Beloved, suppose every member of your church would in obedience to divine injunction "do justly, love mercy, and walk humbly with God, what manner of church would you have? Well, then suppose you try your best to do so and affectionately recommend the same course. Of such it may be said that "one shall chase a thousand and two put ten thousand to flight," and surely it may be so, for "I can do all things through Christ which strengtheneth me."

It seems that the national campaign for the Presidency is to be conducted on a high plain, above all imputation of evil motives, vituperation, invective and name-calling. We are grateful for this promise. That this is Judge Parker's desire is evident from his letter to Mr. George F. Parker, chief of the literary department of the Democratic National Committee, in which he said: "I hasten to beg you to see to it that there is no word in it" (the Democratic text-book) "that reflects upon the personal honor and integrity of President Roosevelt."

We may be obtuse in our vision, but we are not able to see the morality, the propriety or the justice that condemns, fines and imprisons men for running "blind tigers" and selling whisky contrary to law,

and yet allows without protest or criticism other men in the same community to exploit the same in human traffic through the "order system." It seems to us that every man who poses as an intermediary in the whisky order business and every newspaper that advertises it is as much responsible for the evil done by the traffic as "the blind tiger men." If not, why not?

It is said by a recognized authority that "a man shows his character mostly by what he laughs at." It is not said what kind of character; but it is a fact that most people laugh most heartily at buffoonery, whether it be exhibited in the circus arena or about the pulpit. A priest was once conducting a funeral in the church before a congregation of mourners, wrapped in solemnity and tears, when a pet monkey appeared on the sounding board above his head and began with grimaces to mimic the preacher. The transition from grief to laughter was magical, more easily imagined than described. But what about the character?

The divine procedure is often variant, but it is always effective. The gospel is sometimes sent to the sinner, and sometimes the sinner is sent to the gospel. Witness, our Lord himself "must needs go through Samaria." Why "must needs go" if not to carry the gospel to the woman at the well, and the many others in the city? Then witness the vision of Cornelius which caused him to send for one Simon whose surname was Peter, that he might tell him words whereby he and his might be saved. So, let our methods be to speak to them either way—whether they be coming or we be going.

The Cup on the Fountain.

A certain man placed a fountain by the wayside, and he hung a cup near to it by a little chain. He was told sometime after that a great art critic had found much fault with its design.

"But," said he, "do many thirsty persons drink at it?"

Then they told him that thousands of poor men, women and children slaked their thirst at the fountain; and he smiled and said that he was little troubled by the critic's observations, only he hoped that some sultry summer's day the critic himself might fill the cup and be refreshed, and praise the name of the Lord. He is my fountain, and here is my cup, find fault if you please, but do drink of the water of life. I only care for this. I had rather bless the soul of poorest crossing-sweeper or rag-gatherer than please a prince of the

blood, and fail to convert him to God.—
C. H. Spurgeon,

Baptists are sometimes called bigots, or illiberal, because they believe the Bible is the veritable Word of God, and will not deviate from its teaching, either for the sake of convenience, co-operation, or union. But it is interesting to note that it is the professed liberalist who is the most illiberal and intolerant towards Baptists for being so, and who are loudest and most turbulent in making such charges. The truth is that Baptists cannot be bigots, unless it be bigotry to be conscientiously honest with God and His Word. It is painful to them to be thus styled, but they only "suffer as Christians," and need not be ashamed.

The Interparliamentary Union, with delegates from fifteen nations, which held a session in St. Louis on the 21-23 of September, on its second day adopted two important resolutions—One "calling upon the Powers to intervene to end the war in the Far East," the other "inviting the President of the United States to call a Second Peace Congress analogous to that held at the Hague in 1899." The general opinion of the delegates to this Union was that the invitation to such a Congress might very properly come from the President of the United States. The disciples of Jesus plead for this universal Peace Congress. Differences between nations should be adjudicated in them. The spirit of modern civilization demands it.

College Tidings.

Watch us grow! 342 on the roll!

Dr. A. M. Harrelson, of Taylorsville, writes: "Put me down for \$50.00 on the new buildings." Rev. J. B. Quin writes: "My wife and I will give \$50.00."

Another brother says, "I gave \$250.00 on endowment, I will give \$500.00 on the buildings."

The movement has not yet been launched. No one has been asked for a cent. These subscriptions are entirely voluntary.

Watch us grow!

Yours for work,

W. T. LOWREY.

Clinton, Oct. 18, 1904.

Senatobia is an old town, but is pulsating with life, which is manifesting itself in substantial new buildings—brick store houses, substantial residences, a steam laundry, a splendid school building for boys, costing in all not less than \$8,000, and an addition to court house. Besides these, there are many other indications of thrift and progress.

Sunday School Lesson.

October 23, 1904.

Elisha and Naaman.

If Kings 5:1-14.

Motto Text: "Heal me, O Lord, and I shall be healed; save me and I shall be saved." Jer. 17:14.

This passage is from a prayer of Jeremiah for deliverance from his enemies. Our hope is in the Lord. Without Him there is no salvation.

This lesson is the continuation of the study of Elisha's miracles. This time we study Naaman's cure of the leprosy. According to Ussher's chronology, (that in the margin of our Bibles) this healing occurred 889 B. C. According to facts gathered from the Black Obelisk, a piece of marble about 7 feet high and 2 feet by 2 feet at base, recently discovered at Ninevah and now in the British Museum, it was about 847 B. C. This monument is Assyrian. It tells of wars between Assyria and Syria. Shalmaneser II was King of Assyria, and Benhadad II was King of Syria. Ahab is mentioned. The miracle recorded in this lesson was wrought about the 8th year of Jehoram's reign over Israel, so still in the early ministry of Elisha. The places are Damascus, the capital of Syria. Samaria, the capital of Israel. The river Jordan.

NOTES ON THE TEXT

1. Naaman's Trouble. 1. Naaman was captain of the army of Syria. He was the second man of the nation, according to rank. Naaman was not a Jew. The Lord is God of the Gentiles as well as Jew. Rom. 3:29. Both the Old Testament and the New teach us this. King Benhadad realized Naaman's greatness. He was an honorable man, and by Naaman's valor and wisdom as general, the Lord had given victory to Syria. This may have been because of the alliance of Israel with Syria against Assyria. Naaman was great, noble, brave, honorable and victorious. But with all "he was a leper." He had a loathsome incurable disease. Death was the natural result of this malady. He was to walk in the very shadow of death. This disease was in his way too for earthly hopes and ambitions. No case like his had ever been cured. All from the King down to the little servant girl were in deep sympathy with Naaman. In Luke 4:27, Jesus tells that there were many lepers in Israel at that time, and none of them were cured but Naaman the Syrian was cured. From Naaman's trouble God had a relief for him and in the kindness of his providence it was revealed to the leper.

2. The Captive Maid.—2-4. The Syrian bands of soldiers had among other things, recently brought away from Israel a little girl. She was placed in Naaman's home as a servant to his wife. The child remembered Elisha's power. She would return good for evil, and told how her master might be cured of his dreadful malady. She said to Naaman's wife, "Would

God my lord were here with the prophet that is in Israel, then he would recover him of his leprosy." This awakened hope and a report was soon in the King's ears and at once preparation made by Benhadad to send Naaman to Samaria to the King of Israel that the remedy recommended by the child might be tried. No doubt the maid had related other miracles of Elisha and with those had encouraged the journey to Elisha. In beautiful simplicity she brought good news to the afflicted man and turned him to the man of God for help.

3. The appeal to Israel's King. 5-7. Benhadad took great interest in getting Naaman off to Samaria. Large preparation was made. Something like \$75,000 worth of silver, gold and raiment was sent along for a gift to Elisha. A letter was sent by Syria's King to Jehoram. No delay. The case called forth haste, so the King says, "Go to, go." It was a distance of a little over 100 miles. Benhadad says to Jehoram, "I have sent Naaman, my servant to thee that thou mightest recover him of his leprosy." He thought doubtless Jehoram knew all about Elisha's work. He may have thought the King of Israel kept the prophet in his palace and dealt out cures as he saw fit. Still another possible reason for sending to the King may have been to show he had no evil design in this entrance into Samaria and would thus allay fear on part of Jehoram. It may well be said that he sent to the wrong man for help. Jehoram did not see the point of the visit. He thought only of state affairs and knew too he could not heal a man of leprosy, and thinking not of Elisha, he concluded that Syria was seeking a quarrel. He knows no power but God's could cure a leper and in his half-heartedness toward God he had forgotten the means God was using in Israel for his glory, and the help of the nation and the help of individuals.

4. Elisha to the Rescue. 8-14. Mission of Naaman was doubtless soon reported throughout Samaria. Jehoram's perplexity was surely known. Elisha heard that the King was in trouble and sent to him saying: "Wherefore has thou sent thy clothes? let him come now to me and he shall know that there is a prophet in Israel." This was both a rebuke to the King for his stupidity in religious affairs and an invitation to the troubled leper to the proper source of relief. "Let him come now to me," is significant. Naaman has seen that the King cannot save. He seems not to know of any one in the kingdom who can help. So Naaman went at once with all his equipage and stood before Elisha's door. It is very probable that many others beside Naaman's company went to Elisha's house to see what would happen. Elisha did not care to exalt himself but was zealous for God's glory. He stayed in his house and sent a messenger out to tell Naaman what to do. Message: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman was disappointed; this did not suit him. He was

surprised that Elisha did not come out to him. He was proud. His way was not Elisha's way, so Elisha's way must be wrong. He was mad. He strutted off and said, "I thought." So human. So like men of our time. So like the unsaved. "My thoughts are not your thoughts, neither are my ways your ways saith the Lord." Here is the leper—a type of the sinner. Here is the leprosy—a type of sin. "Naaman wants to be dealt with as a great man who happened to be a leper. Elisha dealt with him as a leper who happened to be a great man." Just a message by a servant. So like the Gospel. God sends the message by his servants, the preachers, and many turn away because no great thing pointed out for them to do. Naaman argued, too, that if going to a river was all, why not let it be his beautiful streams back at home? Abana and Pharpar. These two rivers are the pride of Damascus. The Jordan was 25 miles away, and for beauty was not to be compared with the Syrian streams. The men who were along with Naaman were ready to persuade him to heed the prophet. Elisha was not arguing with the leper. He had sent the remedy. It was then with the patient. Naaman's servants said, "Why, if the prophet hadst bid thee do some great thing wouldst thou not do it?" This brought him around to God's way. "He went and dipped himself seven times in Jordan, according to the saying of the man of God. He was cured at once. He was grateful, and returned to Elisha to express the same. He was also converted to the God of heaven and vowed his purpose to worship him only. He had faith in God. (Read the rest of the chapter.) R. A. KIMBROUGH.

Revelation 21:10 gives us a list of characters that "shall have their part in the lake which burneth with fire and brimstone." In this list is included "all liars." Do you not think it a little strange that God should deal so severely with liars and that some churches should give them so much prominence? We have known the superintendent of a Sunday school to put one such person to teaching many times, not as a regular teacher but as a supply. Liars are always trouble makers, and when one is discovered in a church a conversion or exclusion should follow quickly; either convert the liar from the error of his way or exclude him from the church.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

1904.

Our College.

Our college has opened with the largest number of students in its history. The prospect now is, that all the students whom the college can accommodate will be in attendance this session. But not more than half of the Baptist boys who ought to attend that school will be there this year. The number, no doubt, will increase yearly in case the college can provide for them. The present facilities are wholly inadequate. If a hundred more were to come they could not be received. The buildings could not accommodate them, the present teaching force could not instruct them. The Boarding house capacities would be over-taxed, and these young men would be forced to abandon the purpose of taking a collegiate course or seek some other school. Besides there, is great lack of ample apparatus in the various Departments. The College Library is shamefully defective. Both the instructors and the students are either inconvenienced in their work or they are restricted to a hurtful degree. Neither Professor nor student can do the best work without tools. These are often too costly for an individual to provide. This urgent condition of the college, must inspire our Baptist people with an earnest and, may we hope, a restless solicitude. The condition must be changed. The need must be met. The lack can and must be supplied. The Denomination can do this. The more than one hundred thousand Baptists can do this and much more, if they will lay their hands and their hearts to the work. It will require \$100,000 to put the college in a position, to do the work she ought to do, and which she must do. If we maintain our self respect, and meet the opportunities and the responsibilities of the hour we must spend at least the above sum. It is a matter of regret, that we cannot address ourselves at once, to the work of raising this money. The delay is inevitable. The President of the College, in his canvass for an additional endowment, a few years since, assured the Denomination that a period of five years would be allowed for the payment of subscriptions given to that fund. Many subscriptions were taken, in notes, to be paid in five annual installments. These notes have still a margin of two years. The understanding all around was that no other appeals for college endowment or improvement would be made for five years. We are barred therefore for the present. But much may be accomplished within the next two years, in the way of preparation for an effectual campaign, when the time arrives. Our forces can be organized, a general interest can be inspired in our churches and associations. Notice can be served upon every Baptist in the State that the demand is upon us, and must be met, personal responsibility can be impressed upon both preachers and laymen, suitable brethren can be arranged with, who can and will carry the work to a successful issue. The entire details of the movement can be thought out has a general

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and successful campaign throughout the State. The efforts to raise money for the College in the past has not reached the great mass of our people. Even a large number of the pastors have not been enlisted. The money given came from a few, compared to the many. In the next effort, let us hope that the many will be the givers.

At the last meeting of the State Convention, a committee was appointed, consisting of R. A. Venable, B. G. Lowrey and P. I. Lipsey, to confer and co-operate with the President and Board of Trustees of the College in devising some plan by which all our churches can be reached in an effort to raise the sum needed for College improvement. The Board of Trustees, the President of the College, and the Committee have an important work before them. The success of the movement will depend upon the methods employed. It is no small undertaking to raise so large a sum of money. But we have confidence in the ability of the brethren to plan wise methods and we have faith in God and the brotherhood. The success or failure will be fraught with far-reaching results. If we succeed the College can hold her position among the best of schools of the country, and the future of our denominational growth and influence will be assured. If failure should attend the effort, our prestige is gone, and the denomination can no longer lay claim to leadership in the progress of our State in Christian education. Our progress as Baptists will be arrested, and we will transmit to our children a heritage of shame. We hope for better things, though we permit our eyes to draw this picture. The money needed will be provided. New buildings will replace the old ones, all needed apparatus will be supplied, and, where we now have three hundred students, we will have one thousand. We will bless the world with our benefactions of men, educated and trained for the work and purpose of life. In this we will build a monument to God and ourselves exempt from the hand of decay, untouched by the tooth of time and untarnished by the surging tide of years. The vision of the future possibilities which awaits us ought to inspire all with the Spirit of rapturous enthusiasm, in the free will offerings of our means, to an interest and cause which will bless the world and honor Christ.

"Life is to wake not sleep,
Rise not rest, but press
From earth's level, where blindly creep
Things perfected, more or less,
To the heaven's height far and steep."

R. A. VENABLE.

Care Association.

This body met with the Gloster Baptist Church on the first day of September, and continued until the Second day of October. There are but twelve churches in the association, consequently we were not burdened with a crowd. However, the spirit of the meeting was excellent, and the work as good if not better than any previous year.

As should have been done, Bro. W. S. Archer was elected moderator and presided with that dignity and ease so characteristic of his nature. Other officers did as well as they could so the session was all that could be desired.

As to visiting brethren, we had but one, but he was great in body, spirit and work. That brother was A. V. Rowe, who made us some good talks on various subjects, preached us a good sermon, and then belted the earth in a splendid speech on missions. Blessed is the man who can talk on one subject so much and at the same time keep fresh.

The association met with Bro. Johnston's church, and a nobler, sweeter spirited people cannot be found. All told, the meeting was a success from first to last.

S. W. SIBLEY.

From Virginia.

Please permit me to rejoice with you and all the dear old Mississippians, in the continued progress of her institutions of learning, her Mission Boards and her Publication Organ, THE BAPTIST.

This is my 3rd year in the Old Dominion, and I was never quite so happy. The fairest virgin in all Virginia I won last year, and now, our home is blessed with a fine boy, "Garland Truett." The church gave ten dollars per capita this year and increased my salary twice. My health is better than it has been for three years and I am as happy as a lark.

My love for Mississippi, my native land, augment as the months come and go.

Yours fraternally,

M. R. COOPER.

East Rodford, Va., October 10, 1904.

The First Baptist Church of Gloster, W. A. McComb, pastor, sent the following encouraging report to the Mississippi Association, which met with the Mt. Zion church Oct. 7th:

Received during the year 23 by baptism and 11 by letter. Dismissed one by exclusion and six by letter.

The financial report showed that \$4,000.00, had been collected and disbursed during the year. That \$1,400.00 of this went to Foreign, Home and State Missions, and that \$301.57 went to the Orphanage. Every benevolent worthy object was represented in the financial table as having been remembered. This is one of the oldest churches in the State, having recently passed her 80th anniversary.

Bro. R. L. King says: "Feeling assured, that you are interested in the Christian development of Southeast Miss., I send you a few items. Our churches are very much interested in Sunday-schools. The Onward and Sunday-school Convention holds its regular services every fifth Sunday. Old Palestine Church has just closed a meeting of days; resulting in fifteen accessions to the church, seven by experience, others by restoration and by letter. The preachers, who conducted the meeting were Elders, C. N. Woodcock, James Carroll and J. Q. Sones."

Church News.

The Brooksville saints have built a parsonage worth \$2,000, and the pastor has moved into it.

Reganton is to have a new church soon within 100 feet of the old church. Lumber is on the ground.

The Picken's Church has raised a subscription for the Orphanage of \$34.00 for its present needs.

Rev. Morris, of Moss Point aided Bro. Barnett in a meeting at New Bethel where two were added. This meeting was in September.

In July Pastor E. W. Barnett, of Brooksville aided Bro. W. H. Thompson at Pheba, with twenty accessions, fifteen by baptism.

Rev. J. A. Lee, the present pastor at Wesson, has, after four years of service, been unanimously re-called to the church. He has done a good work there.

Rev. J. T. Dale has resigned the care of the Poplarville church, effective at the close of the year. He is at present at the bedside of his sick wife at Tours Infirmary, New Orleans, La.

A series of meetings is in progress at the First Baptist Church, Jackson. Rev. R. W. Merrill of Valence Street Church, New Orleans, is doing the preaching. The prospects are good.

Bro. F. R. Carliss, now of Magnolia, but formerly of Jackson, was with Pastor J. H. Lane at Osyka last Sunday, and did good work in the Sunday-school. He will be with Bro. Lane next Sunday at McComb.

A little stop-over at Sardis revealed the fact that Pastor Wesson is popular with his people and pushing forward the interests of the kingdom. Prosperity is apparent on every hand in this little city.

"Notice—Some of the directors of the Southern Mining, Milling & Development Company are well known throughout the South, and are men of the highest standing and integrity, and they believe they have a good property. See their full page advertisement in this paper."

On Lord's day Oct. 16, Pastor Young baptized 4 converts at Angalia, and 3 were approved at the evening service for the sacred ordinance. Since April, 17 members have been added to this church. The blessing of God rests on the pastor's work, and the church is happy and hopeful.

Rev. J. L. Low, of Laurel, passed through our city Tuesday en route to Crystal Springs to assist Pastor Ellis in a series of

meetings. He has been through deep waters. First and greatest he lost one of his bright boys. Then another one lay for days at death's door. And on top of all this he received a kick from a horse which fractured his right wrist. This was five weeks ago and it is just getting so he can use it a little. May God comfort him and his wife.

Pastor W. J. Derrick and family have moved into the new pastor's home. It is said to be a splendid house and in every way suited to the needs of a pastor's family. Work on the new church building is being pushed rapidly. Let all those who have made pledges (and those who have not too) send on their contributions at the earliest convenience. Our brethren of Yazoo City are endeavoring to build a real work-shop for the Lord and must have the co-operation of Mississippi Baptists.

The church at Winona received six new members last Sunday. That Sunday-school recently contributed \$49.20 to the Orphan's Home. Pastor Rosamond assisted in six splendid meetings this summer. The excellent system of water works and sewers is being pushed to completion, and the foundation for the new court house is about ready for the superstructure. All of the buildings destroyed in the great fire have been rebuilt and occupied.

The missionary box packing took place in Wesson Baptist church October 5, 1904. The participants were delegates from most of the churches in Copiah association. The meeting was opened with a song. Scripture read by Bro. Tull of Gallman. Prayer by Bro. Farrar of Strong Hope. Sister Miller of Crystal Springs put most of the things in the box. She has packed possibly every box sent by this association. The total value was \$292.35. After the contributions were put in the box they had another song, closed with a prayer by Bro. Sam Morris. All felt it was good to be there. "It is more blessed to give than to receive." The missionary for whom the box was gotten up was Rev. Ward, of Alma, Indian Territory. Prayer was made for him and his.

The Kosciusko Association.

On the 15th inst., in company with Secretary Rowe, we hove up in front of the Yackanookany Church, where the association was in session. This body met with this church 22 years ago, when Hon. Wiley Sanders was moderator. Dr. J. B. Gambrell was there, and preached a great sermon in the grove from the Scripture, "She hath done what she could." This time Captain J. P. Brown of Kosciusko will be moderator for the 11th time; Rev. D. L. Wilson, clerk and R. J. Thraikill, treasurer. The contrast in the spirit and work between the present and twenty-two years ago is very marked in favor of the present. We found the missionary and educational spirit at high tide. Also the interest in THE BAPTIST and Sunday school work was

very decided. The association went on record for advancement all along the lines. There were 34 churches represented. The visiting preachers were: W. E. Dear, Lena; A. V. Rowe, Winona, and T. J. Bailey, Jackson.

After the sermons at the stand and in the house collections were taken, to be divided equally between Ministerial Education and Orphanage, of \$32.83. The hospitality extended THE BAPTIST was very large and cordial, and its mailing list in this association was increased 36 names. Also there were 20 subscriptions to the Foreign Mission Journal and 25 to Our Home Field. It was noticeable that the pastors were nearly all comparatively young men and none of them very old. On Saturday there was taken the largest number of subscribers ever taken to THE BAPTIST by one man in one day—29. The next session will be held with the church at Ethel, beginning on Friday before the 3rd Sunday in October. The editor is under many obligations to Pastor H. M. Whitten, the kind hospitality of whose home he enjoyed. Bro. Whitten will move to Kosciusko soon and take charge of the new church at the factory for one-fourth time.

Field Notes.

The Aberdeen Association convened with the Central Grove Church on Tuesday October 11. The introductory sermon was preached by Rev. J. R. Sumner and it was greatly enjoyed by the brethren. After a beautiful repast served on the ground, the body was called to order by the former moderator, Bro. J. L. Longest. The letters were called for and read when the association proceeded to permanent organization by re-electing J. I. Longest, moderator; D. W. Fowler, clerk; and J. F. Tully, treasurer.

Visiting brethren were invited to seats, Bro. J. D. Maddox of the Judson, and O. M. Lucas of THE BAPTIST were recognized. The resident pastors present were W. T. Stegall, T. W. Wright, E. R. Henderson, W. W. Weaver, H. A. Smoot, J. L. Henderson, G. W. Potter, Jeff A. Rogers, J. R. Sumner, R. A. Cooper, J. F. Tully, E. E. Thornton, and—Jordan, S. R. Houghton and L. R. Wages licentiates. Bro. W. W. Weam was also licentiate if the writer is not mistaken. The usual reports of committees were read and discussed and adopted. Advancement is the motto of the body.

Each day at 11 o'clock the body adjourned for preaching. Brethren Smoot, Tully, Jordan and Cooper did the preaching. The writer heard the sermons of Brethren Smoot and Cooper and he takes pleasure in pronouncing them good.

The church excelled in the entertainment of the brethren. The sisters spread rare and rich viands and beautiful they were. The church is located in the midst of a prosperous and progressive community. A few friends were found who will read THE BAPTIST in the future. But enough. O. M. LUCAS.

A Word to Halting Seminary Students.

I learn that there are a number of students in nearly all the Southern States who have been on the point of coming to the Seminary, but who especially for financial reasons have not quite made up their minds. I write to say that I have recently learned of a way to extend some aid to those who need it from a source which I cannot now disclose. If the brethren who were unable to plan to come to the Seminary on the basis of the regular amount granted, and they will write me immediately, it is probable I can through the arrangement suggested enable them to carry out their plans of coming to the Seminary. Probably there are pastors who would like to take the Pastor's one year course. I would be especially glad to hear from them. Last year there were seventy or eighty married students, and there may be other married brethren whose hearts yearn for our Seminary course. I should be glad to hear from them. Please write me at once. If the student writes any time within the next few weeks he can get practically all the course for the present session.

E. Y. MULLER.

Fire at the Orphanage.

I returned from school Friday afternoon just in time to announce the fire which destroyed the "Muller House." I regret the origin of the fire altogether unknown. It has been stated in the papers and asked that it was a result of a burning sheet of paper thrown from the window of the office, but I question this supposition very much. I was the first one to the fire, and on getting there I pulled a box from the door of the under-floor inclosure. The side of the box under the house was on fire while the other side was free from the flames. Then again the position of the fire indicated that it started some feet under the house.

Some have asked me what have they done with the children? This was the home of the Superintendent and here did not work an inconvenience about the children. Those of us who did stay in that building have found comfortable quarters and everything, school and all will move right along.

While the angry flames were sweeping over the house all who could do anything worked very faithfully and we saved every thing possible in the time. We are willing to take this as a providence of God, both to endure it and profit by it.

Friday night when we gathered for supper, all being present and nobody had we sang, wept, and thanked God for His wonderful love and care over us.

May God bless the friends of the home.

Sincerely,

T. L. HALCOCK.

The Mississippi Association.

This historic old body held its 98th session with the Mt. Zion Church, October 8th to 11th, 1904. It was one of the most spirited, harmonious meetings this body

ever attended. We missed brothers McComb and Spradley who would have helped us. The visiting ministers were S. W. Sibley, who has become one of us since Centreville came by letter, and J. R. Johnston and O. B. Finch. All of the churches were represented by letter and made good reports except one, which had done nothing and asked for prayers. May the Lord wake that one up. The reports on all the objects were of a high order. The speeches, especially on Missions, Religious Literature and the College and Sunday Schools, were good. There was material growth in the churches reported on all lines. One church and it has been helped for some time by the S. M. A. reported 50 accessions by experience and baptism.

Dear old Dr. Kincaid was made moderator again. We love to honor him. J. M. Causey, one of our coming young brethren, was made clerk, and that trusty, godly T. J. J. Spurgeon, treasurer.

The old mother, bearing a century old—two more years—and we hope to meet at Ebenezer, which will be the centennial; and we want to ask all the daughters to send messengers to rejoice with her in what God hath wrought.

We go to East Ford next year, and meet on Thursday before the 2nd Lord's day in October, 1905.

J. J. WALKER.

October 12, 1904.

B. Y. P. U. and College Boys.

Last Sunday afternoon I saw a fine-looking young man about 19 years old and six feet high, get up to make his first talk in a devotional meeting. He was timid at first, but his faith and conviction of duty brought manly courage to the front. He said he was converted three years ago, and promised the Lord to do what he wanted him to do. When he was asked to speak he tried to beg off, but one of the boys insisted, and the recollection of his promise returned to him. He made a good talk, composed largely of Scripture references and illustrations. He made a beginning, and is in the way of improvement and usefulness. This is what the Union is doing for many of them.

Another young man came to me a week or so ago, as we had the prayer meeting, and said they wanted to take the census of the students this year as we did last, so as to find out who the Christians and who are not, and then assign the unconverted by name to be led after by those who are Christians to bring them to Jesus in the meetings we began on the 5th Sunday.

Organization facilitates the work and puts more of them out.

P. I. LIPSEY.

Lebanon Baptist Association.

This body will meet with the church at Ellisville on Wednesday, November 2nd, at 10 a. m. Ellisville is located on the New Orleans & Northern railroad, sixty-three miles below Meridian and twenty-two miles above Hattiesburg.

O. D. BOWEN,

Moderator.

Ellisville, Miss., Oct. 17, 1904.

Cold Water Association.

This old body was constituted in May 1841, at Chulahoma, and was therefore, 63 years old last May. In the chronology of Mississippi associations this stands 13th in order. Its territory is large and located in a good section of our State. Maj. T. C. Dockery, a man who has been prominent in State as well as church, was for many years its moderator and is still prominent in all its deliberations. This body met this year with the Senatobia church on October 12th. After reading the letters from the churches, J. M. Brown was elected moderator; W. E. Lee, clerk; and T. A. Knight, treasurer.

The reading of the letters showed 27 baptisms. 35 churches were represented.

The popular young L. G. C. Gates, is the growing, successful pastor at Senatobia. Under his care the association was well provided for. There is not perfect unanimity as to method in doing the Master's work, but all seem to be interested in the work itself. A fraternal letter from the Pleasant Hill association (colored) was presented and read, setting forth some of the needs and difficulties of colored Baptists. The bearer P. M. Martin was invited to, and accepted, a seat in the body.

Our sisters held a meeting during the association of good interest and attendance. Also woman's work received prominent consideration. Mrs. R. L. Bunyard, Como, is the efficient vice-president of Woman's Work in this association.

There is a number of average good workers in this old body. The moderator is a prominent merchant, and is a layman. The next session will be held with the church at Holly Springs.

On Thursday night a very large audience assembled to hear Rev. B. R. Hughey speak on temperance and prohibition. His address was unique, inimitable. But it was strong, bold and effective.

Rev. H. W. Rockett, of the Oxford association; Secretary Rowe, of the Convention Board, and T. J. Bailey, editor of THE BAPTIST, were in attendance and had accorded to them large hospitality at the hands of the association. The list of subscribers to THE BAPTIST was much extended.

To Every Pastor

In the Coldwater and Kosciusko Associations. By some unaccountable slip I lost my lists of subscribers to both THE BAPTIST and the History of Mississippi Baptists, taken at these Associations. Will each of you announce at your churches at your earliest convenience, this fact and request every one who subscribed for either THE BAPTIST or the History or who renewed for THE BAPTIST, to write me giving name and postoffice and amount paid me on both paper and book. This service will be greatly appreciated.

Truly,

T. J. BAILEY.

Pastor Kincaid writes that the Fifth Sunday meeting of Yazoo Association has been cancelled.

The Home.

The Duty of Commendation.

Why should it be considered a duty to point out faults and not a duty to commend excellencies? Why should a child be corrected and not also commended? If criticism is valuable as a pruning process, it will be found on the other hand that prudent praise inspires to noble spirit. Benjamin West said of his mother's kiss when she saw the genius in his first sketch, "That kiss made me a painter." It is a mark of social culture for one to say pleasant things, and it should be a characteristic of those who have the divine love in their hearts to speak the truth in love. Religion is often associated in thought with severe criticism and preaching is identified with stern censure. The aversion of some children to religion may be due to the fact that the thorny side was presented to them. When religion is clothed with the graces of the Spirit's love, gentleness and goodness, it commends as well as corrects, and inspires as well as instructs.

Have You a Boy to Spare?

The saloon must have boys, says the Presbyterian, or it must shut up. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 from each generation for raw material some of these factories must close out, and its operations must be thrown on a cold world, and the public revenue will dwindle. "Wanted—2,000,000 boys" is the notice: One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The Monotaur of Crete had to have a trieme full of fair maidens each year, but the Monotaur of America demands a city full of boys each year. Are you a father? Have you contributed a boy? If not, some other family has had to give more than its share. Are you not selfish, voting to keep the saloon open to grind up boys and then doing nothing, to keep up the supply.

Our boys, as well as our fathers and mothers, may well give serious thought to the question asked on a placard posted among the advertisements in some street cars which reads as follows: "A saloon can no more run without using up boys than a flouring mill without wheat or a saw mill without logs. The only question is: Whose boys? yours or mine? Our boys or our neighbors'?"

A part of the responsibility of answering that question falls on the boys themselves. Are they willing to ruin themselves to help support a saloon keeper? Think of it, boys, and let it not be you or your friends who furnish the material on which the saloon prospers.

As an advertising scheme, Harris Business College is offering a few scholarships at a bargain. Write

Negro National Convention.

There seem to be an erroneous impression prevailing in some directions to the effect that the (Negro) National Baptist Convention at its recent meeting held at Austin, Texas, declined to endorse, or rather deferred putting into operation, the enlarged plans of co operation which had been arranged between the Home Mission Board of the Southern Baptist Convention and the Home Mission Board of the National Baptist Convention, and which had been approved by the Southern Baptist Convention at Nashville. The impression that the action of the Convention at Austin was such as to defer the operation of this enlarged plan of work, for at least twelve months, was perhaps created from inaccurate Associated dispatches, and upon information derived from that source some of our denominational papers have been led to the conclusion that the plan has been defeated.

We deem it proper to advise that these reports are not only inaccurate, but on the contrary the plan of work as agreed to by the Boards of the two Conventions, and approved by the Southern Baptist Convention at Nashville, was most heartily approved by the National Baptist Convention at Austin.

Referring to the action of the National Convention, Dr. R. H. Boyd, Corresponding Secretary of the Home Mission Board of that Convention, in a letter under date of September 27th writes as follows:

"The Board's action was unanimously endorsed—that is to say, the opposition found themselves so hopelessly in the minority that they did not vote at all, and this made it unanimous so far as the vote was concerned."

"To our surprise such men as C. S. Morris, of New York, Geo. W. Lee, of Washington, Mitchell, of Kansas City, and Anderson, of California, Johnson, of Pennsylvania, and Smith of Maine and a host of other leading men of the North and West were wild in their demonstrations and loud in their enthusiasm in encouraging this move."

Dr. Boyd's letter indicates very plainly that the whole trend of sentiment among the Negroes at their Convention was in favor of this co-operative plan under the belief that it had for its object the better understanding and a better relation of the two races in the South, and the opinion was clearly expressed that its operation would result in a better understanding between the two Baptist families than had existed since the war.—Our Home Field.

Long Things Told in Short Measure.

Preached at Bassfield, Monday night, September 26th. Rev. D. C. Rawls, a Methodist preacher of some ability, and a man of fine sense, joined the church and was baptized the following day. Mission collection \$25. Preached Ebenezer Tuesday. Report of mission committee showed over a hundred dollars—twice what was ever done before. Wednesday at Whitesand, to meet the church, its Bishop,

Eld. L. D. Posey, and Hebron's bishop, Drummond, to ordain some deacons. A good day, two services and dinner on ground. To reach the Lawrence County Association, which met at Antioch, ten miles west of Monticello, Friday, we started Thursday. While ye editor and Bro. A. V. Rowe were much missed the session ran to high water mark. \$1,062 is what this little body did for missions last year. The next session will be held at Bethany church, one and a half mile South of Prentiss next year.

T. J. MOORE.

Prentiss, Miss.

A Word.

It is a great joy to us to be home again. I am not well but much improved and able to preach again. After an absence of four months from a people who have stood by us most nobly in our affliction, words cannot express the joy of our home-coming. Through the prayers of God's people we have come. When we arrived here at 11:30 at night, some fifty or sixty of our people were at the train to meet us. They carried us to our home which they had made ready and in it had placed much for our comfort. We find for the most part the services have been kept up through the summer. Good Sunday-school; Sunbeam Society and prayer meeting. These people are some of the noblest of earth, God shall reward them for their kindness to his servants. We heartily thank our brethren who have helped them in our absence. Great joy comes to us as we read of the good meetings in our State. We begin here next Sunday with Bro. Low to preach for us. Pray for us that there shall be much of the Spirit's power manifest in these meetings.

Yours fraternally,

W. E. ELLIS.

A Mission Field.

Perhaps it may be interesting to some of our many readers to hear from me and my work on the M. J. & R. C. extending from 16 miles Southeast of Hattiesburg (Mahned) to Lucedale, also from Beaumont to Ovette on the main line. I have kept up 6 and 8 appointments, preaching almost incessantly until there is at least a manifest interest in our Blessed Master's cause, a willingness to do something where heretofore a great religious dearth prevailed. I have just close up a series of meetings aided by Bro. J. L. Finley, of Handsboro, who did faithful gospel work both in the pulpit and at the homes of the people. Results, 18 by baptism, 13 by letter, 1 restored, 1 church organized at Wingate with 9 members. So the good work goes on. "Bless the Lord oh my soul, yea all that is within me, Bless His holy name."

T. E. H. ROBINSON.

P. S. Here is a grand work for some efficient preacher, age and consequently want of physical strength causes me to give up the work.

In the Foreign Field.

This letter is from Rev. E. Z. Simons, who went to China above 20 years ago, and is one of our most efficient missionaries—

Thank you for your letter which was received since we came here. We go home, to Canton, tomorrow. I wish to write you about an interesting work here in Macao. First, a little about this place. Macao is a Portuguese colony, occupied some several hundred years. It is an irregular-shaped neck of land, about two miles long and one mile wide, and the narrow neck of land that connects with the main land is a mile long and two to three hundred yards wide. Up to the opening of Hong Kong in 1852, Macao was a place of much trade. Its inner and outer harbors are too shallow for large steamers to enter. When Hong Kong, forty miles east of here, with its splendid harbors of deep water, and under the liberal laws of England, was opened, the foreign merchants left here just as soon as they could get houses built in Hong Kong. So there are good houses here to rent cheap, and missionaries come here for their vacation. There seems to have set in an era of prosperity for Macao. Many wealthy Chinese are coming here to live, where they will have safety for themselves and for their property. Here they are free from the constant squeezing of the officials and numerous bands of robbers. These wealthy Chinese from America, Australia, and the Straits settlements, are buying many of the better houses built by the foreign merchants and building many very good houses. They live in good style, compared with their native homes in Chinese territory. There are about one hundred thousand Chinese living here, and there is a fair amount of trade carried on with the main land. There are probably not more than three or four thousand Portuguese. The colony is clean and well governed. The Catholics have many churches, but do not do much for the Christianization of Chinese. Heretofore they have placed many obstacles in the way of mission work among the Chinese. But now there seems to be a more liberal policy pursued towards Protestant mission work.

Four years ago, the Christian college of Canton moved here on account of boxer troubles. The Christian College is moving back to Can this fall. In connection with college work, a congregation of Chinese Christians has been gathered. This will be kept up, though the College leaves. Last winter, Rev. and Mrs. S. C. Todd and Miss Winn came here from Macao, Ga. Their idea was to live here for a year, while Bro. Todd and Miss Winn studied the Chinese language. Mrs. Todd speaks Chinese well. They soon commenced services for the Chinese in their house. Mrs. Todd interpreting for Bro. Todd and talking first-hand. Many have shown real interest. Some dozen Chinese have been baptized. Four Portuguese soldiers have

been baptized. With these and some other Chinese Baptists, a Baptist church will be organized in Macao some time soon. It looks as though this is to be the permanent field for Bro. Todd and his co-laborers. The field is an important one and the encouragement is quite sufficient to indicate this as their permanent field of labor.

We are rejoicing in the prospect of quite a number of new missionaries for our South China mission this fall.

In a few days I go with Bro. and Mrs. Saunders to Ying-yak. We will help in a Bible class there for two weeks, and while there are two homes for our Hakka missionaries will be commenced.

We all thank you for the Index, and for the help you are giving mission work through the paper. Georgia Baptists did nobly last year. We want more of her sons and daughters for our work. The Lord bless you in your work for the Master.—Christian Index.

Beams Brighter Than Lamps.

Classing One's Self.

(Retired Politician.)

When a man admits to himself that he is tempted he makes down his own moral backbone about twenty per cent; and when he brags that he didn't yield to the temptation he unconsciously puts himself on the bargain-counter and classes himself along with the cheap goods in stock.

The Men.

Like opportunity came to two men. Both were servants to prophets. The one turned out like his master, only more so, and wrought double the number of his miracles.

The other turned out a leper.

Elisha and Gehazi.

The first grew hungry for God, and got Him; the second grew hungry for gold, and lost it.

Water on a tree will make it grow; but on a post, will help to rot it.

Sacred and Secular.

(Biblical Recorder.)

A selfish world continually striving to reduce the sphere of Christ's reign; and it circumscribes by an imaginary destruction between things. In fact there is nothing sacred or secular except as it is related to God's "peculiar people." Nothing in profane hands can be sacred, and everything which passes into the possession or influence of a child of God should be sacredly used as a means towards life's highest realizations. To a sacred man everything is sacred; to a secular man nothing is sacred.

Unconscious Kindness.

A young woman who has passed through deep sorrows said to a friend one day, in speaking of the comfort certain persons had given her unconsciously: "I wish some people knew just how much their faces can comfort one! I often ride down in the same street car with your father, and it

has been such a help to me to sit next to him. There is something so good and strong and kind about him; it has been a comfort just to feel he was beside me; sometimes when I had been utterly depressed and discouraged, he has seemed somehow to know just the right word to say to me; but if he didn't talk, why, I just looked at his face, and that helped me. He probably has not the least idea of it, either, for I know him so slightly, and I don't suppose people half realize, anyway, how much they are helping or hindering others! There is a great deal of this unconscious kindness in the world. Moses wist not that his face shined. The best people are not aware of their goodness. According to the old legend, it was only when it fell behind him, where he could not see it, that the saintly man's shadow healed the sick. This is a parable. Goodness that is aware of itself has lost much of its charm. Kindnesses that are done unconsciously mean the most."—Ex.

The Loan Shark.

He runs what is called a "trust company" and desires to be known as a "money lender." He is in every thriving town, and does his largest business where Negroes are numerous and prosperous. This shark seems to have a special fondness for Negroes, yet he will not turn away from suckers of other races. Not long since one of them made a loan of \$10 to a widow. "As a favor" she was charged \$2. per month interest. At the end of the year, having paid \$24 interest, and being unable to make further monthly payments, her household furniture to the value of \$75 was removed by virtue of so-called deed of trust under a constable. Another shark lent a Negro \$5 and required by him one dollar per month as interest until the principle was paid. At the end of one year the Negro had paid \$12 interest, and still owed the principal.

Not a few of these sharks have furniture stores which are run in connection with their brokerage business. Confiscated furniture, often of value far in excess of the debt, is taken to these stores, polished and sold for several times the amount of the indebtedness. Sharks who have no such furniture stores often polish up the furniture themselves, place it in second hand stores, and sell it again at prices exceeding the principal, besides realizing 200 to 250 per cent. on the loan.

This shark is subject to arrest on at least three charges (1) on charging 240 per cent. interest; (2) on carrying away furniture far in excess of principal, and not returning difference between the value of the furniture and the debt; (3) on the criminal charge of a misdemeanor. But unless compelled, as he well knows that he is doing an illegal business, he will not go into court; he will rather make almost any kind of compromise. The friends of the unsuspecting widow, and of the ignorant Negro, especially their employers, ought to protect them from these voracious and conscienceless loan sharks, and should bring these trust vampires to justice in open court, that others may not be robbed by them.

Lesson-Study.

(Those who learned from him in The Baptist Record will read this article with profit and pleasure from J. A. Hackett.)

One thing that we need in our Sunday-schools, and we need it beyond all others, is that of lesson-study. It is folly to talk of changing our plans or methods. The same old complaint of little progress in Bible knowledge will be heard in the land with even the best of these unless our teachers and pupils betake themselves to sure-enough lesson-study. It has often been said with reference to finances that a poor system well worked is far better than the best sort of plan indifferently operated. Every one who has had experience in such things knows full well that it is true, even as true and practical a fact as if it had been among the things that "holy men of old wrote and spoke" when "moved upon by the Holy Spirit." And it is equally true that a poor plan in Sunday-school work well administered is immeasurably better than the best method ever invented if left to run itself, as so many of our schools seem to do. If the fertile brain of some ingenious inventor would take up this subject and bring to us some stimulant or invigorant that would move our teachers and pupils to study the lessons, as we have them, carefully, patiently, thoroughly, even exhaustively, it would not be long until the talk of such limited knowledge of the Bible would be exchanged for an intelligent interchange of opinion, even in common conversation concerning the current S. S. lesson, and in fact many other subjects of divine revelation. I am sure such a gain would have the lasting gratitude of all lovers of Bible knowledge and religious progress. It can be easily imagined how one feels who carefully studies the lesson to sit with a class of most any grade and observe the teacher take up the Quarterly and proceed to drone out the questions there given and accept as sufficient answers read out of the Scripture lesson, seldom if ever putting in an extra question, or offering a word of comment.

We are not the genius mentioned a little way back, and we make no charge for the suggestion; but we are absolutely sure that if the teacher, after reading thoroughly over the connection of the lessons and the daily readings, would go carefully over the lesson and notes for the next Sunday at least once, and if possible, twice each day during the week, he would find himself so full of its divine teaching on Sunday morning, and would have such a happy experience with his class in imparting his knowledge of it that he would regret the closing of the Sunday-school hour.

It also stands to reason that if the pupils would do the same thing in the way of study, and if parents would encourage and assist the younger ones to do likewise, even the children as well as the older ones and the teachers would find the school hour better than a picnic, and the most enjoyable of any perhaps during the Lord's blessed day.

Why may we not give one hour each day of the week to the preparation of the

Sunday-school lesson? There is perhaps no teacher or pupil who could not do so if he would only think earnestly enough to give it a trial, for which of them does not suffer more time to run to waste that might so easily be devoted to that good and useful purpose?

Suffer a last word. Why may not our pastors help in this matter? If they would only even try so to do there would soon be a great and lovely change. Brethren, try it, and be sure God will greatly bless you in it, not only in giving you better Sunday-schools and a more Scripturally intelligent and largely developed membership, but your own sphere of Bible knowledge will be greatly increased, your range of sermon-stuff indefinitely enlarged, and your usefulness and happiness in the ministry hopefully augmented.

There is a Negro religious body in Georgia called The Great missionary Baptist Association. It recently held a session in Moultrie. It passed "strong resolutions condemning crime among negroes and commending the press in opposing lynch law." It also "pledged itself to put down any organization among negroes looking to conspiracy against the whites, and advocated a 'law-abiding spirit among the negroes.'" So far, so good. But these preachers should tell their people and burn it into their imagination what an awful, abiding and far-reaching crime that is which gave birth to lynching and now nourishes it. They should bring all the teaching and disciplinary powers of their congregations to bear on the prevention of this crime. They should invoke the aid of the family and school and all good people among them in this preventive work. For, despite the condemnations of Confederate veterans, the pleadings of the pulpit, the impartial and prompt administration of law and the execution of its penalty, lament it as we may and do, lynching cannot be prevented in North or South until rape ceases. Juries will not indict and convict a whole neighborhood. The wild father, or husband, or brother of the beloved and outraged victim cares nothing at that moment for the penalty of law.

An experience. It came when I was a young preacher. Its influence abides. It is irresistible, but invincible. I wish I could escape it. I pray that I may never have another like it. I was called to the cell of a man who had attempted rape upon the young wife of a young husband. The criminal expected to be hanged. He called me in, not for protection against men, but to assist him in preparation to meet God. The young woman was the daughter of my comrade in the war between the States. I knew her well. Her young husband found her in a semi-conscious condition, bleeding from knife-wounds made by the frenzied brute because he had been prevented by heroic and determined effort in a worse-than-death-struggle from the accomplishment of his foul purpose. The husband went in pursuit. He organized, thought of, no

mob. But friends, one after another, joined him. Standing in the cell with this criminal, I said to myself: "What would you do if you were in that young husband's place?" and answered: "I do not know. I have denounced from the pulpit, all mob violence. I have characterized lynching as murder. Now I am close to it. I am in the presence of this pleading criminal. I see his bleeding victim. She desired to die. I am weak, O Lord, so order my life that I may never have this great temptation." And then, I hurried away to my own young wife. "Capital punishment ought to be abolished." "Yes, said a Frenchman; but let the murderer begin the work." Lynching should be put down. Yes, indeed. But the rapist should, must, begin the good work.

The associate editor assumes exclusive responsibility for this and the preceding paragraph.

Jesus said that life is more than the food which sustains it and the body more than the raiment which protects it. Certainly that is a truism. And yet many men live like human animals, making food and raiment and the pleasure which they give the whole of life.

The International Sunday Rest Congress held a meeting on October 1-13 in the Festival Hall of the St. Louis Exposition. Addresses were made by representative men of the great nations of the world. The Secretary of New York Sabbath Committee says—

Sunday work in various industries, in transportation, in student life, in the recreation; Sunday in the home, in the leisured classes, among our foreign-born citizens, and in cosmopolitan populations; the closing of drinking-house on Sunday; Sunday sports, games and excursions, fairs and theaters; the Sunday newspaper; postal service on that day; innocent Sunday amusements; some mistakes concerning Sunday; the duty of the Church to defend its Day; the Sunday of the future. All these vital themes will be considered. There will also be symposia on "One Day in Seven," on "The Change of Day," and on "Practical Methods of Sunday Defense."

Something good ought to come from such a meeting towards the preservation of our day of rest and worship from those who would secularize every thing and turn the holy day into a holiday of evil and sin, of sport and desecration.

The siege of Port Arthur seems to have demonstrated the well-nigh unlimited powers of endurance, whether in attacking or resisting, of the human race. If such heroic service could be had in the Lord's army, whether in resisting the onslaughts of Satan or in assaulting the strongholds of sin, there would be many more trophies of victory, more crowns for the saints, and more glory for the Captain of the Lord's hosts.

In August Pastor Barnett held a meeting with his Brooksville church, with ten additions.

MISCELLANEA.

Of two evils choose neither.

The Baptist Messenger rejoices that the revival wave is still sweeping over Florida.

On the first day of its present session Judson College had an enrollment of 260.

Rev. A. C. Cree, pastor in Louisville, will assist President Mullins as Tutor in Theology.

Pastor McComb of Gloster is assisting Pastor W. Y. Quisenberry in a meeting this week at Ruston, La.

Ouachita College, the Arkansas Baptist co-educational institution, opened its present session with 300 pupils.

It is said that the wife of Oyama, commander-in-chief of the Japanese army, is a graduate from Vassar College.

Baptist Argus: D. K. Pearsons, Hinsdale, Ill., has given \$50,000 to Berea College for a new water works system.

After a moving sermon by Dr. W.ingham, the First Baptist Church in Athens, Ga., gave \$1,400 to Foreign Missions.

The International Peace Conference, which recently adjourned in Boston, will begin another session October 20 in Cincinnati.

A Negro Baptist Church in Montgomery, Ala., has 7,000 members, the largest membership of that race in any one church in the world.

Dr. H. M. Wharton will accompany another private party to Palestine. Whoever wishes to go with him should address him at Germantown, Pa.

Oliver Wendell Holmes said: "To reach the port of heaven, we must sail sometimes with the wind and sometimes against it, but we must sail, and not drift or lie at anchor."

The American Baptist Congress will meet with Broadway Baptist Church in Louisville, November 9. It discusses questions of interest to the denomination, but takes no votes and endorses no views.

"How beautifully he rounded up his life and labors. Any man could well afford to suffer poverty, neglect, persecution, temptations and trials for a hundred years to die as Henry McDonald died."—Harvey Hatcher.

Rev. W. C. Friley, a graduate from Mississippi College and once pastor in this State, is doing a great and solid work as pastor in Huntsville, Texas. The Sam Houston Normal School, with 400 students, gives him large opportunity.

The death of George F. Hoar at his home in Worcester on September 30, the grand old man of Massachusetts, removes from the United States Senate one of its most cultured, useful and highly esteemed members.

H. E. C., in Baptist Argus, says that Oklahoma City has 20,000 inhabitants, 59 factories, 47 wholesale houses, 9 railroads, 8 banks, 20 miles asphalt streets, an electric street railway, and 3 Baptist churches each with a good membership.

The father of one of the "striking seniors" of the A. & M. College last week wired the president: "Do not send my boy home; use a hickory." We warrant that that boy reduced himself to fit his breeches in about two minutes!—Biblical Recorder.

J. T. Christian, once efficient secretary of our Convention Board, is now pastor of the Second Baptist Church, Little Rock, Ark., and is happy in his work. No preacher-member of a church can give better support to a pastor than he rendered while he lived in Jackson.

It is said "there are three ways to learn the value of a dollar: The first is to spend it, and see what you get for it. The second is, to earn it, and see what you give for it. The third is, to save it, and yearn for all the things you might buy with it."—T. T. Eaton.

Three hundred girls seek admission at Judson College who wish to pay some part of their expenses by domestic or other work in the college. Why should not some Baptist in Alabama do for Judson what S. L. Hearn did for Blue Mountain—build at his own expense a home for such girls?

In a letter to a sick friend Dr. Lorimer said: "I, also, have been at death's door and tried to push it open, I did so want to go through. The Lord willed otherwise, but I have learned that he is with his children in tribulation and dying. Be of good cheer. He has not only overcome the world, but death as well."

Dr. William Jones Lee's chaplain during the war between the States, is still vigorous and fruitful in every good word and work, in the pulpit and out of it. He will soon bring out a new edition of "Christ in the Camp." Among the new illustrations will be Jefferson Davis, R. E. Law, Stonewall Jackson, John R. Gordon and M. P. Lowrey.

Not far from this city is a farm that was beautifully kept and well planted with fruits and berries. To-day the fields are overgrown with weeds and the berry-rows are masses of brier, because the occupants wanted to enjoy the fruits without entering into the labors of the former owner—Service. Jesus said to his disciples: "Other men labored, and ye are entered into their labors." Not into the fruits of their labors, but into their toil. Those who remained after the laborers had departed took up and carried forward their work.

The Tennessee Baptist Convention met in Knoxville on the 22th inst. Dr. A. U. Boone, of Memphis, was re-elected president and Rev. Martin Ball, secretary. The financial showing and outlook were very encouraging.

Life's Little Things.

Among the little things in which we may help one another are some so small that we are apt to overlook their existence. I know a young girl whose opportunities for cheering others are restricted to the place she holds behind the counter in a department store. She lives with her mother in a tenement, and her mother is a cripple, so that Elizabeth must do much of the work of the home before she leaves it in the morning, and must again undertake a share of it when she returns at evening.

"I always wait," said an elderly lady, "until that bright faced girl is at leisure to attend to me. Her smile lights up that dingy corner." Elizabeth's life is a hard one, and obscure, but she is doing her work as to the Lord and she is scattering sunshine while she does it.

The hard-working much-confined and restricted mother who cannot employ a nurse to assist her with the little ones may be greatly indebted to the young girl who is thoughtful enough to relieve her on Sunday morning that she may go to church. The rich woman who has a luxurious carriage, with swiftly-stepping horses, coachman and footman, or whose phaeton, as she drives herself, glides smoothly over park roads and along country lanes, would sometimes confer a great pleasure on a friend who rarely enters a carriage if she thought of it. She is accustomed to her luxuries and they do not seem extraordinary to her, yet the little act of kindness which should lend the horses for a morning to a tired woman with a fretful baby would be almost angelic.

There is real grace in the lending of a book, unasked; in the passing along of a magazine or a newspaper, while it is fresh and new, to an acquaintance whose means will not permit her to subscribe for it. "I make more haste than I would to read the—," said a thoughtful Lady Bountiful, "for, after I have finished it, I send it to Aunt Patty in the country, and she in turn mails it to a home missionary, and after that it finally goes to a reading-room in a mining town."—Margaret E. Sangster.

"Put first things first." Yes, indeed. Yet first not only in order of time, but also first in order of importance. When Jesus said: "Seek ye first the kingdom of God and his righteousness," he meant more than that this quest should be made at the beginning of conscious moral life; not merely that this should be the first thing one should do when he hears the gospel; but that all along human life the spiritual blessings of God's kingdom and his righteousness should be first, highest, supreme.

We learn through our esteem brother G. B. Butler, of Bryan, Texas, that the Bryan association wants an unmarried young man to do missionary work within its bounds. A graduate of Mississippi College preferred. Any brother contemplating such work might do well to write, Rev. G. B. Butler, Bryan, Texas.

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North Bound--Daily.

Stations.	No. 2.	No. 4.
Lv. Mobile	7:00am	4:00pm
" Orchard	7:27	4:27
" Crusher	7:33	4:33
" Semmes	7:40	4:40
" Wilmer	7:57	4:57
" Latonia	8:12	5:13
" Brushy	8:19	5:20
" Donovan	8:26	5:27
" Evanston	8:35	5:35
" Lucedale	8:41	5:42
" Eubank	8:52	5:53
" Bexley	8:59	6:00
" Merrill	9:11	6:12
" Leaf	9:28	6:29
" McLain	9:42	6:45
" Little Creek	9:47	6:50
" Beaumont	10:02	7:04
" Hintonville	10:23	7:26
" Richton	10:40	7:44
" Loper	10:58	8:03
" Ovette	11:12	8:18
" Ellisville Jet	11:40	8:47
" Laurel	12:08	9:15

South Bound--Daily.

Stations.	No. 1.	No. 3.
Ar. Mobile	6:30pm	11:30am
" Orchard	5:59	11:02
" Crusher	5:53	10:46
" Semmes	5:46	10:39
" Wilmer	5:29	10:22
" Latonia	5:13	10:07
" Brushy	5:01	10:00
" Donovan	4:55	9:53
" Evanston	4:47	9:44
" Lucedale	4:41	9:38
" Eubank	4:31	9:27
" Bexley	4:24	9:21
" Merrill	4:14	9:11
" Leaf	3:57	8:52
" McLain	3:43	8:36
" Little Creek	3:38	8:30
" Beaumont	3:21	8:13
" Hintonville	3:03	7:55
" Richton	2:46	7:36
" Loper	2:28	7:20
" Ovette	2:14	7:06
" Ellisville Jet	1:46	6:38
" Laurel	1:18	6:10

NORTH BOUND. SOUTH BOUND.

No. 2--Daily.	Daily--No. 1
12:43pm Ar. Mossville	Lv. 12:43pm
1:06pm " "Stringer	" 12:15pm
1:33pm " "Bay Springs	" 11:47am
2:19pm " "Montrose	" 11:01am
2:48pm " "Roberts	" 10:32am
3:20pm " "Newton	" 10:00am

Hattiesburg Branch.

NORTH BOUND. SOUTH BOUND.

Daily except Sunday.	Daily.
No. 24.	No. 6.
Lv. Beaumont	10:10am
" Wingate	10:45am
" New Augusta	11:00am
" Mahnd	11:15am
" Ragland	8:02pm
" McCallum	12:05pm
Ar. Hattiesburg	12:50pm

SOUTH BOUND.

Daily.	Sunday.
No. 5.	No. 25.
Ar. Beaumont	8:05am
" Wingate	7:49am
" New Augusta	7:42am
" Mahnd	7:34am
" Ragland	7:18am
" McCallum	7:09am
Lv. Hattiesburg	6:48am

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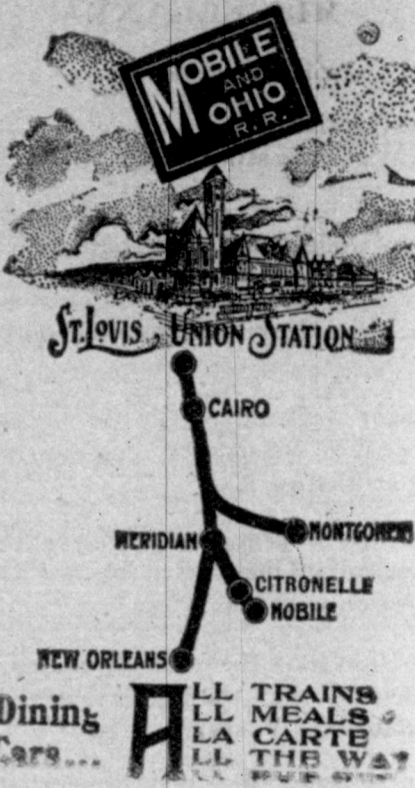
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Lv. Gulfport	6:50 p. m.
Ar. Memphis	7:40 a. m.
Lv. Memphis	11:00 p. m.
Ar. Gulfport	10:00 a. m.

Two trains daily each way between
Jackson and Gulfport, Miss.

Three trains daily each way between
Hattiesburg and Gulfport.

No. 1. Lv. Jackson	5:25 a. m.
Ar. Gulfport	11:00 a. m.
No. 2. Lv. Gulfport	6:50 p. m.
Ar. Jackson	12:35 a. m.
No. 3. Lv. Jackson	3:35 p. m.
Ar. Gulfport	10:00 p. m.
No. 4. Lv. Gulfport	7:20 a. m.
Ar. Jackson	3:05 p. m.
No. 5. Lv. Hattiesburg	7:00 a. m.
Ar. Gulfport	10:00 a. m.
Lv. Hattiesburg	5:30 p. m.
Ar. Hattiesburg	8:40 p. m.

Fast trains Nos 1 and 2 will stop at
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for the cause of religion, education,
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do not have contributed a very
large share to the ends sought, and
that is music. All the religious so-
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and have reason and common sense
for their foundation, have incorpo-
rated, to a very large extent, in
their form of services this elevating
and ennobling influence. Every edu-
cational institution of any mag-
nitude whatever, finds it one of its
very best adjuncts. It is a foregone
conclusion, then, that music is a
great necessity in any civilization.
Then we maintain that the home,
the very corner-stone of all civiliza-
tion, is indeed very incomplete without this binding and elevating influence within
its holy precincts, and we know too well that the lack of it is very often the cause
of the scattering of the family circle, and frequently the down-fall of some loved
one, for the wicked and savage element have long recognized its power to attract,
and sad to say, never fail to employ its influence to get the unwary within their
power. Great is the pity that every home in our broad land does not use it to the
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John W. Patton, of this city, makes it possible for every home, be it ever so
humble, within his territory at least, to have a musical instrument, as he sells
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B. Y. P. U.

The Louisiana B. Y. P. U. meets next summer in a week encampment at lake Arthur.

The Georgia B. Y. P. U. has divided the state into districts each under an officer. They want a Union in every Baptist church.

The wisdom and skill of the President is seen in bringing in to the meeting the greatest number of his members. This must be planned.

He secures a leader for the devotional part of the service instead of leading it himself. He helps the leader plan. There must be six or more short prayers; good songs; testimonies. Several must help discuss the topic. They must be prepared. The teacher of the Sacred Literature Class must bring out more answers to questions. A half dozen must speak on as many phases of the mission topic.

A B. Y. P. U. is a church service because a meeting of church members for a distinct line of church work, the developing of church members and training them for service.

The wise president sees to it that no one takes all the time. The work of a Union is to train and develop. The more chance for exercise the more development of the members. The president is the developer.

MACBETH, on a lamp- chimney, stays there.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money. I send it free; am glad to.

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\$100—Dr. E. Dechou's Anti-Diabetic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by The Jones Drug Store, Jackson, Miss. Mail order promptly filled.

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There is training in doing the things.

The true president of a B. Y. P. U. is kin to a true Sunday school superintendent, in that he is a thinker instead of a talker; a planner rather than an orator. In Sunday school the teachers are the talkers; in a B. Y. P. U. the members.

He plans to train young Christians to lead in prayer. They promise him before hand to lead in a sentence of prayer, letting him suggest the theme. They testify by repeating a verse of scripture. He leads them step at a time till they are strong.

Nearly every church has in it some Christian young men and women, not given to Christian activity or good deeds, who really would like to know how to do something for God.

There is enthusiasm because of ability and opportunity to do

The B. Y. P. U. president needs the pastor's help. The pastors will find the B. Y. P. U. president his faithful friend; the pastor is wise who helps a president grow, who trains one for service.

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For tired and run down women, for impaired digestion in both sexes, of all ages and at all times, and for disordered conditions of the nervous system.

PANOL

Is easily without a rival or a peer. Pleasant to take as lemonade, harmless always, cures when all else fails.

50c. Six for \$2.50.

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Meetings of Associations for 1904.

OCTOBER.
Kosciusko, Yockanookany, 10 miles south Kosciusko, Aberdeen Branch I. C. railroad, October 14.

Lincoln County, Damascus 16 miles west Brookhaven, I. C. railroad, October 14.

Hopewell, Line Creek, 5 miles southwest Morton, A. & V. railroad, October 15.

Leaf River, Washington, Greene county, October 15.

Chocktaw, Blackwater, Kemper county, October 15.

Tombigbee, Highland, 18 miles south Iuka, M. & C. railroad, October 15.

Trinity, Bently, 16 miles north Eupora, Southern Railroad, October 19.

Harmony, Standing Pine, 25 miles north Forest, A. & V. railroad, October 21.

South Mississippi, New Hope, October 22.

Oktibbeha: Rocky Creek church, Newton county, Saturday, October 29.

NOVEMBER.

Lebanon, Ellisville, N. O. & N. E. railroad, November 2.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by The Jones Drug Store. Mail orders promptly filled.

Perfect Torment.

Any reader of this paper who suffers from any form of skin diseases, and is mented with burning, itching, cutaneous affections of any kind, can secure immediate relief and cure by using Tetterines Infalible for all skin diseases.

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All our plain rings are made in our own factory. Your order by mail will have the same careful attention as if you purchased in person. No additional charge for engraving. Complete illustrated catalogue mailed upon request.

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Dr. D. M. By, Dallas, Texas.

Dear Doctors—I will write you a few lines. My nose is entirely well. The Cancer came out on the first of September and healed up nicely. I will send you one of my pictures, so you can see for yourself. You may use this picture if you wish. I know your Oils cured me and I will do as much for others. I intend to do all I can for you and your medicine. Can't too much be said.

Hoping to hear from you and thanking you for your past favors, I remain, Very respectfully,

B. C. HARRISON, Ola, Texas.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for Cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. By Co., Box 462, Dallas, Texas.

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is the world's most precious treasure.

Can you afford to let her experience want and privation? While you live you can stand between her and penury.

When you die the Penn Mutual Life Insurance Company will take your place.

It stands by you and yours.

We insure by mail.

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FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,

Notary Public.

(SEAL)

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Hall's Family Pills are the best.

Illinois Central R. R.

Best of Train Service,

with Dining, Buffet Library, Sleeping and Reclining Chair Cars on through trains direct to the

Those only who knew her best, who were nearest her heart, could realize her soul-wealth. Much will we miss from the Sunday school, the choir, the church, but most of all in the home. Those who sigh for "the touch of a vanished hand and the sound of a voice that is still," may rest in the blessed assurance that God "doeth all things well."

Him we trust.

M. B. A.

Mrs. G. W. Denham.

Whereas it has pleased our heavenly Father in His allwise providence to take from our midst our beloved sister, be

Resolved, by the Woman's Missionary Society of the Laurel Baptist Church,

First, that in the death of our sister our society has lost a useful member faithful to her Savior and to her church.

Second, that we will endeavor to follow her as she followed Jesus, waiting for our summons to "come up higher."

Third, that our society extend to her bereaved husband, children and other relatives our sympathy in this sad bereavement.

At the home of the bride's brother, Mr. I. Richmond, two happy persons were made one, when Mr. M. West-

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free. All over, cost one cent per word, which must accompany copy of notice.]

Mary Johnson.

"Leaves have their time to fall, And flowers to fade at the north winds' breath; And stars to set—but all—Thou hast all seasons for, thine own death."

During the last few days we have indeed realized the sad truth so beautifully expressed in the above lines. Just as the first breath of Autumn turns to crimson and gold the beautiful summer leaves, there comes the icy hand of frosty breath of death and the "Heavenly Gardener" gathers to himself a rose of rare beauty and priceless worth.

Mary Johnson is dead. No more will we see her cheerful countenance, feel the warm clasp of her hand, or listen to her beautiful voice. In the prime of her glorious young womanhood, stricken by that dread disease, typhoid fever, her silver chord was loosed, and while the morning was yet young, her spirit slipped away to God, who gave her.

It is hard sometimes to say, "Thy will be done," and thus we felt when she was taken from us. Our feeble visions fail to see why it must be so, and yet as this wail of sorrow sweeps our souls, there comes the blessed assurance, "What I do thou knowest not now, but thou shalt know hereafter." As a wearied child nestles in its mother's arms and, without a hungering tear sweetly sleeps, so our friend nestled in confidence and "great faith" in the Everlasting Arms.

Beautiful, refined, intellectual, her like the sun rays that creep unbidden into nooks and crevices, made brighter and happier all who were fortunately near. The wondrous harmony of her sweet voice, though now stilled like a broken harp of many chords, leaves within us the echo of her life song. Joyous indeed will be remembrance that as her feet neared the crystal river, those beautiful words, "Adieu with me, fast to the eventide," found melody in her heart.

Those only who knew her best, who were nearest her heart, could realize her soul-wealth. Much will we miss from the Sunday school, the choir, the church, but most of all in the home. Those who sigh for "the touch of a vanished hand and the sound of a voice that is still," may rest in the blessed assurance that God "doeth all things well."

Him we trust.

M. B. A.

Mrs. G. W. Denham.

Whereas it has pleased our heavenly Father in His allwise providence to take from our midst our beloved sister, be

Resolved, by the Woman's Missionary Society of the Laurel Baptist Church,

First, that in the death of our sister our society has lost a useful member faithful to her Savior and to her church.

Second, that we will endeavor to follow her as she followed Jesus, waiting for our summons to "come up higher."

Third, that our society extend to her bereaved husband, children and other relatives our sympathy in this sad bereavement.

At the home of the bride's brother, Mr. I. Richmond, two happy persons were made one, when Mr. M. West-

Fourth, that these resolutions be spread on our minutes and a copy be furnished the family, and that one be sent to THE BAPTIST for publication. Respectfully submitted,

Mrs. B. S. Stann,

Mrs. B. F. Tarr,

Mrs. M. C. Bowen,

Mrs. J. L. Roy,

Committee.

J. D. Burkett.

Having just heard of the death of my friend, J. D. Burkett of Monticello, Miss., which occurred 9th inst, feel like saying something as a tribute of respect to one whom was so highly esteemed and loved by all who knew him, but want of space will not allow me to express fully my esteem for this noble person. Outside of his family relations none regretted more to hear of his death than myself. Having lived by him fourteen years, I had a chance to know something of his worth as a neighbor and Christian. In his death the community has lost one of its best citizens, the church one of its most faithful and consecrated members, who was ever ready to help in all progressive church work. He lived in the full assurance of eternal happiness in the life he is now experiencing. As a neighbor he will be greatly missed. None were returned away who was needy and desired help. As a father and husband he was loving and kind.

Weep not loved ones, for he has not left you as one without hope. His life was a living witness that he is at rest. After the cloud is removed that hides the mystery all will be clear who God in His infinite wisdom gave and took him from you. May our heavenly Father ever guide and comfort you through life's sad journey, and when His purpose is completed, He will gather you and children unto himself to be forever with the redeemed.

J. C. BASS.

Mrs. Victoria Meriweather

Roberson.

Death has again claimed one of our dear Christian friends, Mrs. Victoria Meriweather Roberson. She suddenly and quietly passed on to her home above, Sept. 3d, 1904. She was married to W. E. Roberson thirty years ago, with whom she happily lived, was a consistent member of Shelby Baptist Church for eleven years. Sister Roberson was of a happy disposition in her home, in her church work and among her friends. She never grew tired working for the church. Only a few days before she died she urged the work of getting a set of chairs for the pulpit. The Lord giveth and the Lord taketh away. She leaves a husband and three small children. May God comfort and comfort them.

N. B. ROSE.

Married.

On October 10th, at the residence of Mr. Mark L. McAlister, near Cotton Plant, Miss., Mr. Hugh M. Morris of Blossom, Texas, and Miss Mary McAlister, daughter of Dr. A. H. McAlister, were married, Rev. W. E. Berry officiating. The happy couple left immediately for Texas, their future home. May abundant happiness be theirs.

W. E. B.

At the home of the bride's brother, Mr. I. Richmond, two happy persons were made one, when Mr. M. West-

moreland and Miss Bessie Richmond were united in marriage by the writer, Sept. 25th. Heaven's blessings upon them.

JOSEPH JACOB.

Duck Hill and Other Things.

Bro. W. A. Borum, the beloved pastor at Greenville, Miss., has recently aided me in a meeting at Duck Hill.

It was a great pleasure for me to be with Bro. B., and between times to live over again some of our college life in Richmond, Va. between the years '86 and '90.

Some of my first regular Christian work was in company with Bro. B. on Sunday afternoon, at the State penitentiary in Richmond. I look back with pleasure upon this work among convicts, and rejoice in believing that a number of these poor criminals, who were buried with Christ by baptism in the pool within the prison enclosure, found pardon and peace and freedom of soul by trusting God's Son.

The strange and kind providence that brought us together again in Christian work has resulted in a great blessing to the writer and to the church and people with whom he so faithfully and acceptably labored at Duck Hill.

The secret of his power as I see it is his clear cut experience of grace and close heart-touch with the Master, whose gospel he knows is God's power unto salvation to him that trusts His Son.

Our brother had time for special personal work, and for spending two or three hours each day in different homes, where he is now remembered with tender and grateful affection. Visible results: I have baptized 3 and one other stands approved. This number includes some of our best business young men, and nicest young ladies.

Four have come under the watchcare of the church, awaiting their letters; several backsliders have been reclaimed; seven or eight have joined the Methodist church, and several who claim conversion have not yet united with any church.

A gracious meeting indeed for a small town, and I am persuaded that its helpful influence will abide with the community for a long time.

On last Sunday I filled my regular appointment at Duck Hill and there arose a most timely opportunity of testing the genuineness of our revival of "pure and undefiled religion."

I refer to the burning of part

of our Orphanage property at Jackson. I was impressed to ask for an offering for this cause and was made to rejoice as God put it into the hearts of his people to give cheerfully to His needy ones. At the time of sending this note, Monday morning, we have \$66.10 in sight for the Orphanage. I trust there are 100 churches in our State that did as well for the cause on the same day. Pickens and Lexington will want a part in this work too, I am sure. Our Baptist people will more than repair the loss that has been sustained, and so the fire will prove a blessing in disguise.

I'll promise you a shorter note next time.

Fraternally,

C. T. KINCANNON.

Convention Board Meets.

The Convention Board will meet in Jackson, in Mission Rooms of 1st Baptist Church in the regular annual session for making appropriations, Thursday, Nov. 21, '04, 3 p. m. All applications should be sent as early as possible to A. V. Rowe, Winona.

H. F. SPROLES,

President.

ANNOUNCEMENTS.

We are authorized to announce

Hon. John Sharp Williams

as a candidate for Representative in the 59th Congress from the Eighth District of Mississippi, subject to the action of the Democratic party.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address: Mrs. M. Summers, Box 232, Notre Dame, Ind.

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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor,
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—October, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject: Medical and Educational Work in Foreign Lands.

"God goes before us every step of the way."

1. Scripture: Matt. 10:1-8. Luke 18:35-43. Luke 10:25-37.

2. Praise: For the unspeakable gift of God's love; for our share in his work. Petition: For better conception of what God would have done and for full surrender to His leadership.

3. Leaflet: "Medical Work in Foreign Lands."

4. For Leader: A sample of a Chinese prescription: 10 Spanish flies, 10 scorpions, 3 centipedes, 10 silk worms to be pounded and taken at once. An example of the influence of medical missions: The wife of a wealthy man in Swatow, China, became very sick. The missionary treated her. The man, in gratitude, said: "I should like other women to be treated as my wife has been," and gave \$2,000 to start a woman's hospital. Afterwards he came to see the advantages of western education, and offered \$10,000 to start a Chinese school for Western education. His last step was to destroy his idols and apply for Christian baptism.

5. Business: Collection, etc.

6. A noble Chinaman: A Chinese Christian teaching, receiving fifteen dollars per month, was recently offered more than three times as much to go into commercial life. He replied: "I believe I ought to help to prepare young men for the ministry, and ten times the salary offered would not take me from my work."

7. Leaflet: "Educational work in Foreign Lands."

8. A "Favorite" Discussion: Each member to give her favorite form of mission work—evangelical, educational, medical and the reason why.

9. Aim to Increase Membership: Plan for it, work for it, always keep at it.

10. As Closing Prayer: Repeat in concert Psalms 67.

(Continued from last week)

Woman's Debt to Christ.

(Read by Miss Mary Mayo before Columbus Association—)

MODERN HEATHENISM.

It is scarcely necessary for me to discuss with this audience the state of woman in Modern

Heathenism. A beast of burden, the slave of father or husband, knowing no independence of will or thought, the woman of China, Japan, Hindostan or the "isles of the sea" is to be pitied beyond my power to express. Nearly every Foreign Mission Journal voices the bitter cry which goes up from burdened souls and aching bodies. Shall they cry in vain?

Let us see how much we, the favored heirs of a Christian and Anglo-Saxon civilization, owe to teaching of the Son of Man.

Read Paul's letter, the epitome of Christian duty, and see how frequently he refers to the assistance given him by devout women. How many messages of kindly remembrance were sent to "honorable women." Note the mention of Dorcas, of mother Eunice and grand-mother Lois; are not these echoes of that parting injunction to John, as in agony of body and soul our Lord hung upon the tree, "Behold thy mother?" If in that supreme hour He could care for her welfare and make provision for her comfort, did he not teach the lesson of respect and veneration for motherhood which the world lacked up to that time.

With such an example, which must have been burned upon the hearts of those present, woman acquired a dignity, a sanctity, hitherto unknown. In all the work of the early church, recorded only in glimpses in the Acts and Epistles, nothing is more noteworthy than the growing consideration for woman and her increasing activity in the affairs of the church.

At the close of the Apostolic era her influence serves in large measure to hold together scattered and persecuted bands of Christians. When the awful persecutions of Nero lighted the world to evil with burning Christians, women met their torturing death with a calmness of faith unsurpassed by any man.

The dark ages of northern conquest swept over Southern Europe, and we get only occasional vague glimpses of any life save that of the camp.

More than once we can note the influence of woman for Christianity, so powerfully exerted as to affect whole nations.

ENGLISH QUEEN.

When Augustine went to England to carry "the good tidings of great joy," it was the English Queen, a Christian Princess, who persuaded her royal husband to allow him to preach to

the people. A German princess wielded the same influence for good in her adopted home. As Christianity spread its ennobling ideas among the people, the Anglo-Saxon races were quick to respond to the doctrines of self-denial and brotherly love which formed their basic principle. Chief among the effects of this teaching was an increased reverence for woman. Out of this grew the age of chivalry, when each knight swore upon his sacred honor to serve God, obey the King, and protect women and children from all wrong. Women were set upon a pedestal and served with knightly deference and generous devotion. This in a semi-barbarous age, where only priests and clerks could read, and the only occupation fit for a gentleman was warfare, meant much for the influence of Christianity in teaching respect for woman.

Education spread slowly until the days of the printing press in the 15th century. "Good Queen Bess" was one of the first women to receive an education at all equivalent to that of man in the same rank in life. The combined influence of the Renaissance, the Lutheran Reformation, and the increased supply of books, caused much thought to be given, during the seventeenth and eighteenth centuries, to education, and woman's cause received more and more attention as intelligence and Christianity spread side by side.

Modern history affords so many instances, familiar to you all, of the benefits conferred on women by the influence of the Gospel that it is unnecessary for me to dwell upon them.

In no department of charity or religion can any great movement go forward without her assistance. No great meeting of Christian workers is complete without her presence and counsel. The strong forces of nature, the effective, upbuilding influences of the world, are the silent, persistent, patient forces, the influences that come, not in the whirlwind, not in the earthquake, not in the fire, but in the still small voice, even as the message came to Elijah on the Mount of God.

When we compare the free American woman of today, who has leave of the family and of society.

"To burgeon out of all within her,
To live and learn and be all that not harms,
To live and learn and be all that not harms,

Distinctive womanhood."

With those of past ages have not we, my sisters, much to thank God for, great debt to pay to the Christ who has set us free? Shall we allow this debt to go unpaid, this blessing to go no farther than to our own selfish hearts? From this brief review of the condition of women before the Christian era, and again in the light of the Gospel of the Son of God, it seems to me we must recognize our especial obligation to "tell it out among the nations." "Truly God hath done great things for us, whereof we are glad."

"We have gifts differing one from another." If you cannot teach, get new scholars for the Sunday School, if you cannot preach, subscribe to missions that those who can preach may be sent, if you have not money give time to work missions, spread the Journals in your home church, form a society where there is none, teach the little children what our Savior's last command means to every one of us. "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even to the end of the world."

May God bless the message I bring you today.

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Martin, Tenn., June 5, 1901.

Dr. E. W. Hall, St. Louis, Mo.—My Dear Sir: I take pleasure in saying that I have used your Great Discovery with much benefit, having suffered for years with kidney trouble, and most heartily recommend it to all sufferers from kidney diseases.

Respectfully,

J. W. LOWRANCE,
Member of the Mississippi Annual Conference, M. E. Church South.

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Sustentation.

Those of us who by reason of strength shall live out our allotted time on earth, will reach a time when our own efforts will not be sufficient to meet our necessary daily wants. Sad indeed will be that day, if we have not been able to lay aside a competence for declining years, or if we have no loving arm upon which to lean.

The old worn out horse that has given his master service, that has toiled uncomplainingly through sun and rain, is not turned out to die when his feeble limbs are no longer able to do their accustomed work, but is placed by a humane master, in green pastures and beside still waters, to pass his last days in rest and comfort.

The aged soldier, who gave the best days of his strong youth to the service and defense of his country is left to struggle alone in poverty and want when our age has whitened his brow, slowed his sprightly step and bent his stalwart form, but in grateful recognition of his valiant service, an appreciative country places him in pleasant homes and gives him the comforts and attention so dear to declining years.

Brethren, we have in our ranks the most gallant band of soldiers that ever shouldered arms to fight a common foe. This band is our preachers. Enlisted in the cause of Christ to fight the foe of Satan, they go forth in early manhood and with their faces always to the foe they fight until old age bids them lay down their arms. In this long battle there is no time to care for laying aside something for declining years, and they must then depend upon the charities of friends or beg. What a reward for faithful services!

Last year it was reported that two churches in this association out of 34 took up collection for sustentation, but 5 per cent. of our people remembered the grand old men who once labored so faithfully to warn us to flee from the wrath to come.

Brethren, this is a reflection upon our boasted Christianity. We are not doing our duty. Some one is negligent. Is it our preachers? Is it both? Let us turn over a new leaf and not write the same old thing on the leaf. Let every church in this association take up a healthy collection during the year for this cause, and see that our grand old preachers are made to rejoice in their last days.

Respectfully submitted,

W. H. FOSTER.

T. J. McILWAIN,

Public Opinion.

According to "Public Opinion," the Southern Press seems to think it is "high time that the church should take some definite action in regard to lynching." The opinion is further expressed, that when the preachers throughout the land begin a crusade against mob violence "a long step toward the prevention of lynching outbreaks will have been taken." We are persuaded that the Southern pulpit, as a whole, is strongly opposed to mob violence in any form. And we believe that

every effort should be made by our preachers to create and maintain a strong sentiment against the lynching spirit. But will such a crusade, as is suggested by the press, prevent the evil? Will the pulpit be heard when it lifts its voice against this mob evil? For what do denunciations and pleadings count when men are aroused and enraged over some such dastardly crime as provokes the lynching spirit? These pleas have been made and have failed. Even when the courts have taken the matter in hand and have pushed to the full extent of the law those found guilty of participation in some lynching event, it has not served as a check upon the evil. For the next outrage is followed by the gathering of the inevitable mob, maddened by the heinous deed and another lynching event is heralded abroad. As recent events show, this is as true of the North as of the South. Now, we, with all who stand for justice and for observance of the law, are truly opposed to the deplorable mob spirit. But we believe that all these good efforts, in the matter of correction are simply examples of misdirected energy. They do not meet the case. There is only one way to correct the evil and that is to prevent the crime that incites the mob and occasions the lynching. Only efforts along this line will tell. The gentle suasions of our Northern enthusiasts; the stern denunciations of the law; the vigorous writings of the press; the pleadings of the pulpit; and the actions of our Ecclesiastical bodies should be so directed as to induce a higher moral sentiment among those whose evil natures and low moral conceptions lead them to the commission of such crimes as eventually make them the victims of mob violence. The need then is for such steps as will look to the prevention of the crime that confronts us and commands our attention. What shall we do with it?

Very amusing is a negro's view of the "Negro Problem," as commented upon by the American Review of Reviews. His conception is at the same time highly imaginative and unintelligent. The race question, in his views, is visionary and unreal, yet the Southern white man by some subterfuge has succeeded "in creating an almost universal belief in the existence of a race question in the old slave States." As he sees it the prejudice of color does not really exist between the whites and the blacks in the United States. There is a faint possibility that this statement is true of some other sections of the country, but it is certainly untrue of the South. The color line is irrevocably drawn and even to a negro the statement that it does not exist is false. The writer further insists that in comparison with the whites the negro races "so far from being inferior, are in reality very superior, especially in their ideas of religion and philosophy as well as moral excellence." Then with prophetic eye he sees in the future the mingling of the two races, so that the United States will be peopled by a new nation, physically stronger, endowed with greater intelligence, possessing a more sympathetic

heart and having "a higher and clearer conception of God than the whites of the west have ever had." With no less unction, the negro writer further appraises the new race as "less material than the American white of today. It will be especially concerned with the things of the mind, and moral excellence will become the dominant factor in the life of the new nation. The new race is also to gain more from the black element than from the white." This affords a new phase of the negro's old hope from the establishment of relations between the whites and blacks in the solution of the negro problem; and the effusion further shows that the negro has not lost his old faculty for "seeing things." What comfort our Northern brethren derive from the exploitation of such vagaries we know not. But to us these things would be ridiculous were they not pitiable.

Sabbath Law.

It is interesting to note that the Spanish government has enacted a Sabbath Law and has set about to enforce it. The law prohibits all Sunday work, even including under its prohibition the publication and sale of newspapers. Naturally there has been awakened considerable opposition and many question the ability of the government to enforce the Law. The larger papers are arrayed against the Law; while the smaller publications, including the Clerical and Socialist organs, favor it and express their approval of the recent royal decree enforcing it. While many complaints against it have come from certain classes, there is a large number who think it is not so stringent as it should be, among these are, of course, the working men of the country, who gladly welcome any provision that relieves them of the necessity of Sunday labor, thereby ensuring them their day of rest. The law is also made to cover the malodorous Sunday bull fights, wholly prohibiting these performances. There are, of course, some who bitterly complain of this feature since it deprives them of a wholesome and uplifting means of Sabbath recreation. The apparent drastic character of the law is relieved somewhat by certain exemptions which except a number of enterprises from the terms of the act. These include mail and water carriers, street cars and all public conveyances, lighting plants, domestic services, hotels restaurants and many others. But despite these exceptions the Law is sweeping in its character. According to its provisions the Sabbath endures from midnight Saturday to midnight Sunday. Heavy fines are provided as penalties for any violation of the Law. This law, with its far-reaching terms, commands our interest especially since it is enacted in a Catholic country. Might it not be a wholesome example to Protestant America?

Bro. John Thompson intended to say in our issue of the 6th inst., that "We are not considering the man that is overtaken in a fault, but the man that overtakes the fault and thereby got drunk," instead of saying: "We are not considering the man that overtook the fault and thereby got drunk."

T. McCLELAND, President. V. McCLELAND, Vice-Pres. P. B. BRIDGES, Sec'y & T

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At once takes command of the brain and gives a new pleasure one can't shake off. Bureaus unimpairedly enlighten everything in the game line and means a pronounced sensation in your community. It is a lively and exciting new addition and a most profitable business. Successfully played at progressive parties, as well as individual tables. 115 Cards.

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BUNCO

: : **SICK WOMEN.** : :

Is not this life a miserable existence when it is filled with the gloom, despair and disappointment caused by some female disease? It is awful to think one should endure such suffering.

YOU CAN BE WELL.

Your condition is no worse than thousands of other women who have been cured by the use of Bailey's Black Haw Compound; get it today. Price \$1.00. All druggists sell Bailey's Black Haw Compound.

Bridgeport, Ala., April 11, 1904.

BLACK HAW MEDICINE CO., Dayton, Tenn.

Gentlemen—For several years I have not been able to perform my household duties, and after using one bottle of Black Haw Compound for Women, I am able to perform my usual duties, my strength has returned and I feel better than I have for years. I am recommending it to every one. Yours respectfully,

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